

England Church 3505.C.26

**THE
CHURCH
CATECHISM:**

To which are Subjoin'd, some of the
most Apposite Texts of

SCRIPTURE;

Shewing the Duty to
PARENTS and MAGISTRATES,
Pastors and Masters.

Together with the Catechism, Paraphras'd
by way of Prayer.

A Form of Morning and Evening
Prayer for Children;

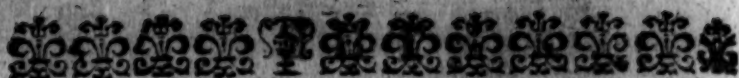
A S A L S O,

A Grace before and after Meat.

The whole Divided into Thirteen short
Lessons; One for every Sunday in the
Quarter.

L O N D O N: Printed for William
Hawes, at the Rose in Ludgate-Street;
1704.

2 pts



An Alphabet of several sorts of Letters.

A B C D E F G H I K L M
N O P Q R S T U V W X Y Z
a b c d e f g h i k l m n o p
q r s t u v w x y z.

A B C D E F G H I K L M N O
P Q R S T U V W X Y Z.
a b c d e f g h i k l m n o p
q r s t u v w x y z.

A B C D E F G H I K L M N O P
Q R S T U V W X Y Z.
a b c d e f g h i k l m n o p q r
s t u v w x y z.



The Vowels.

a e i o u.

The Consonants.

a b c d f g h j k l m n p q r s t v w x y z.

Double Consonants.

ff ff ff ff ff ff.

The Church Catechism.

That is to say, An Instruction to be learned of every Person before he be brought to be Confirmed by the Bishop.

The First Lesson.

Master.

What is your Name?

Scholar.

N. or M.

Master.

Who gave you this Name?

Scholar.

My God-Fathers and God-Mothers, in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Master.

What did your God-Fathers and God-Mothers then for you?

Scholar.

They did Promise and Vow three things in my Name. First, That I should renounce the Devil and all his works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh.

A 2

Secondly,

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Secondly, That I should believe all the Articles of the Christian Faith. And Thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Master.

Dost thou not think that thou art bound to believe and do as they have promised for thee?

Scholar.

Yes verily, and by God's help so I will. And I heartily thank our Heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my lives end.

Master.

Rehearse the Articles of thy Belief.

Scholar.

I Believe in God, the Father Almighty, maker of Heaven and Earth: And in Jesus Christ, his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate: Was Crucified, Dead and Buried: He descended into Hell: The third Day he rose again from the Dead: He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty: From thence

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thence he shall come to Judge the Quick-
and the Dead: I Believe in the holy
Ghost: The holy Catholick Church: The
communion of Saints: The forgiveness of
Sins: The Resurrection of the Body; And
the life everlasting, *Amen.*

Master.

*What dost thou chiefly learn in these
Articles of thy Belief?*

Scholar.

First, I learn to believe in God the Fa-
ther, who hath made me and all the World.
Secondly, in God the Son, who hath re-
deemed me and all Mankind. Thirdly,
in God the Holy Ghost, who sanctifieth
me, and all the Elect People of God.

The Second Lesson.

Master.

*You said that your God-fathers and God-
Mothers did Promise for you, that you
should keep God's Commandments: Tell me
how many there be?*

Scholar.

Ten.

Which be they?

A 3

Scholar.

Scholar.

THE same which God spake in the Twentieth Chapter of Exodus; saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor Worship them; for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the Third and Fourth Generation of them that hate me; and shew mercy unto thousands in them that Love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath Day, six Days shalt thou Labour and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work,

work, thou and thy Son, and thy Daughter, thy Man-Servant; and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gates; for in Six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the Seventh Day: Wherefore the Lord Blessed the Seventh Day, and Hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not beare false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Master.

What dost thou chiefly learn by these Commandments?

Scholar.

I learn two things; My Duty towards God, and my Duty towards my Neighbour.

Master.

What is thy duty towards God?

A 4

Scholar.

Scholar:

My Duty towards God, is to believe in him, to fear him, and to love him, with all my Heart, with all my Mind, with all my Soul, and with all my Strength: To VVorship him, to give him Thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his VVord, and to serve him truly all the Days of my Life.

Master.

What is thy Duty towards thy Neighbour?

Scholar.

My Dpty towards my Neighbour, is to Love him as my self, and to do unto all Men as I would they should do unto me. To Love, Honour and Succour my Father and Mother. To Honour and Obey the Queen, and all that are put in Authority under Her. To submit my self to all my Governors, Teachers, spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by Word or Deed. To bear no Malice nor Hatred in my Heart. To keep my Hands from Picking and Stealing, and my Tongue from evil speaking, lying and slandering. To keep my Body
in

in temperance, soberness, and chastity. Not to covet nor desire other Mens Goods, but to learn and labour truly to get mine own Living, and to do my Duty in that State of Life, unto which it shall please God to call me.

The Third Lesson.

Master.

My good Child, know this, that thou are not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all times to call for, by diligent Prayer.

Let me hear therefore if thou canst say the Lord's Prayer.

Scholar.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Trespases, as we forgive them that Trespase against us. And lead us not into Temptation; but deliver us from evil; for thine is the Kingdom, and the Power, and the Glory, for ever and for ever, *Amen.*

Master

Master.

What desirest thou of God in this Prayer?

Scholar.

I desire my Lord God, our Heavenly Father, who is the giver of all Goodness, to send his Grace unto me, and to all People, that we may Worship him, Serve him, and Obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our Souls and Bodies: And that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us from all dangers, Ghostly and Bodily: And that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ: And therefore I say, *Amen.* So be it.

The Fourth Lesson.

Master.

How many Sacraments hath Christ Ordained in his Church?

Scholar.

Two only, as generally necessary to Salvation:

Salvation: That is to say, Baptism and the Supper of the Lord.

Master: *What meanest thou by this word Sacrament?*

Scholar:

I Mean an outward and visible sign of an inward and Spiritual Grace, given unto us, Ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Master: *How many parts are there in a Sacrament?*

Scholar:

Two: The outward and visible Sign, and the inward and Spiritual Grace.

Master: *What is the outward visible Sign, or form in Baptism.*

Scholar:

Water, wherein the Person is Baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Master: *What is the inward and spiritual Grace?*

Scholar:

A Death unto Sin, and a New Birth unto Righteousness, for being by Nature Born in Sin, and the Children of Wrath,

we are hereby made the Children of Grace.
Master.

What is required of Persons to be Baptized?

Scholar:

Repentance, whereby they forsake Sin,
 and Faith, whereby they steadfastly be-
 lieve the Promises of God made to them
 in that Sacrament.

Master.

*Why then are Infants Baptized, when
 by reason of their tender Age they cannot
 perform them?*

Scholar:

Because they promise them both by
 their Sureties; which promise, when they
 come to Age, themselves are bound to
 perform.

Master.

*Why was the Sacrament of the Lord's
 Supper Ordained?*

Scholar:

For the continual remembrance of the
 Sacrifice of the Death of Christ, and of
 the benefits which we receive thereby.

Master.

*What is the outward part or sign of the
 Lord's Supper?*

Scholar:

Bread and Wine, which the Lord hath
 commanded to be received.

Master.

Master.

What is the inward part or thing signified?

Scholar.

The Body and Blood of Christ, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Master.

What are the Benefits whereof we are partakers thereby?

Scholar.

The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Master.

What is required of them who come to the Lord's Supper?

Scholar.

To examine themselves, whether they repent them truly of their former Sins, steadfastly purposing to lead a new Life; Have a lively Faith in God's Mercy, through Christ, with a thankful remembrance of his Death, and be in Charity with all Men.

The End of the Catechism.

The

The Fifth Lesson.
Concerning the Duty of Children
towards their Parents.

Ephes. 6: 2. Honour thy Father and Mother; (which is the first Commandment with Promise.)

3. That it may be well with thee, and thou may'st Live long on the Earth.

Prov. 23: 22. Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.

Ephes. 6: 1. Children, obey your Parents in the Lord: for this is right.

Col. 3: 20. Children obey; your Parents in all things: for this is well-pleasing unto the Lord.

1 Tim. 5: 4. Let Children learn to requite their Parents; for that is good and acceptable before God.

Prov. 30: 17. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick

pick it out, and the young Eagles shall eat it.

Prov. 20. 20. Whoso cusseth his Father or his Mother, his Lamp shall be put out in obscure Darkness.

Concerning the Peoples Duty towards their Pastors.

Matt. 10. 41. He that receiveth you receiveth me: and he that receiveth me, receiveth him that sent me.

Luke 10. 16. He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

1 Cor. 4. 1. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.

1 Thess. 5. 12. We beseech you, Brethren, to know them which labour among you, and are over you in the Lord.

1 Thess. 5. 13. And to esteem them very highly in Love for their Works sake.

Gal. 6. 6. Let him that is taught in the Word, communicate unto him that teacheth, in all good things.

1 Cor. 9. 7. Who goeth a Warfare at any time at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock?

8. Say I these things as a Man? Or saith not the Law the same also?

9. For it is written in the Laws of Moses, Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn. Doth God take Care for the Oxen?

10. Or saith he it altogether for our Sakes? for our Sakes, no doubt, this is written: That he that ploweth should plow in Hope; and that he that thresheth in Hope, should be Partaker of his Hope.

11. If we have sown unto you Spiritual things, is it a great thing if we shall reap your Carnal things?

13. Do ye not know, that they which minister about Holy things, live of the things of the Temple? and they which wait at the Altar, are Partakers with the Altar?

14. Even

14. Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.

The Sixth Lesson.

*Concerning the Duty of Subjects to-
wards their Magistrates:*

1. *Pet.* 2. 17. Fear God. Honour the King.

Prov. 24. 21. My Son, fear thou the Lord and the King; and meddle not with them that are given to change.

Eccles. 8. 2. I counsel thee to keep the King's Commandments; and that in regard of the Oath of God.

1. *Pet.* 2. 13. Submit your selves to every Ordinance of Man for the Lord's Sake; whether it be to the King as Supreme;

14. Or unto Governours, as unto them that are sent by him for the Punishment of Evil doers, and for the Praise of them that do well.

15. For so is the Will of God, that with well-doing you may put to silence the Ignorance of foolish Men.

Tit. 3. 1. Put them in mind to be sub-
B ject

ject to Principalities and Powers, to obey Magistrates, to be ready to every good Work.

Concerning the Duty of Servants towards their Masters.

Ephes. 6: 5. Servants be Obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in singleness of your Heart, as unto Christ:

6. Not with Eye-Service, as Men-pleasers; but as the Servants of Christ, doing the Will of God from the Heart.

7. With good Will doing Service, as to the Lord, and not to Men.

8. Knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be Bond or Free.

Col. 3. 22. Servants obey in all things your Masters according to the Flesh, not with Eye-service, as Men pleasers; but in Singleness of Heart, fearing God.

23. And whatsoever ye do, do it heartily, as to the Lord, and not unto Men:

24. Knowing that of the Lord ye shall receive the Reward of the Inheritance; for ye serve the Lord Christ.

1 Pet:

1 Pet. 2. 18. Servants be subject to your Masters with all Fear; not only to the Good and Gentle, but also to the Froward.

1 Tim. 6. 1. Let as many Servants as are under the Yoke count their own Masters worthy of all Honour; that the Name of God and his Doctrine be not blasphemed.

Tit. 2. 9. Exhort Servants to be obedient to their own Masters, and to please them well in all things; not answering again.

10. Not purloining, but shewing all good Fidelity; that they may adorn the Doctrine of God our Saviour in all things.

THE
Church-Gatechism.

Paraphras'd by way of

PRAYER.

The Seventh Lesson.

O Most-blessed Lord God, whose
Glorious Name is far exalted
above all Blessing and Praise, and
whom to glorifie is as well our Happiness
as it is our Duty; To the end I may do
both, I one of thy poor depending Crea-
tures, do here prostrate my self in the
Celebration of thine Almighty Goodness.
Our Creation was an admirable Instance of
thy Goodness, by which thou didst com-
municate Life and Being, and a competent
measure of happiness to all thy Creatures.
But the Redemption of Mankind from un-
der the Thralldom of the Devil unto whom
they had apostatiz'd; and the Mediation
of

of thy only begotten Son Jesus Christ by whom thou didst vouchsafe to propound Terms of Reconciliation to us; even a *Covenant of Grace*, to those who had basely revolted from thee, and had taken part with Satan thine Enemy; This was an astonishing Work of Mercy and Condescension, the Depth, Breadth and Length of which, the Angels themselves cannot Fathom, but desire to look into. All Glory therefore be to that Goodness of thine by which it was accomplish'd, through Jesus Christ our Lord. *Amen.*

II.

O Gracious God, what Thanks is to be given to thee, who hast thus delivered us from the Powers of Darkness, and hast translated us into the Kingdom of thy dear Son: In whom we have Redemption through his Blood. And what an Happiness is it to me in particular, that I have been called to partake of so inestimable a Benefit, by being made a Subject of Christ's Kingdom, his Holy Catholick Church; That I have taken my Oath of Allegiance to him! having entered into Covenant with him, And that this I have solemnly done in my Baptism, *wherein I was made*

Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven: I do heartily thank thee, O my heavenly Father, that thou hast called me to this State of Salvation through Jesus Christ our Saviour; and I pray unto thee, that I may continue in the same unto my Life's End, through the same Jesus Christ our Lord. Amen.

III.

IT was just, O my God, that on my Admission to such great Privileges on thy part, I should be obliged to all such Conditions to be perform'd on mine, as thou in thy Wisdom dost think fit and reasonable: and particularly, and in the first place, that I should Renounce thine Enemies, the Devil, the World, and the Flesh: And do thou accordingly effectually enable me to Renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh; so that I may never follow, nor be led by them. Grant this, O blessed Jesus, who standest at the Right hand of God to succour all those that are tempted. Yea, do thou, O God, the Protector of all that trust in thee, without whom nothing is Strong, nothing is Holy, encrease

encrease and multiply upon me thy Mercy, that thou being my Ruler and Guide, I may so pass through things Temporal, that I finally lose not the things Eternal. Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Eighth Lesson.

HAVING, most Gracious Lord, renounc'd the God of this World, the Devil and all his Works, what so just, as that, on the contrary, I should *Believe* thee the only true God, Father, Son, and Holy Ghost; That I should *Assent* with my whole Mind to all thou sayest: *Consent* with my whole Will and Affections to all thou enjoimest, and have an entire *Trust, Reliance, and Dependance* on thee for the full performance of all thou promisest. I beseech thee, O God, that thou would'st keep me stedfast in this Faith; and that I may ever continue accordingly to *Believe in Thee the Father, who hast made me and all the World; in God the Son, who hast redeem'd me and all Mankind, and in God the Holy Ghost, who hast sanctify'd me and all the Elect People of God.* Grant that this Faith may never languish nor die in me; but that it may daily encrease, through the efficacy of

thy Holy Spirit more and more, until I come unto thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

V.

BUT as the Body without the Spirit is Dead, so Faith without Works is dead also; and as thou hast charg'd, that those who believe in God should be careful to maintain good Works; enable me, O Lord, to add to Faith, Vertue, and so to believe in Thee, as by the Influence and Efficacy of such Faith, to obey thy Holy Will and Commandments, and to walk in the same all the days of my Life. Particularly enable me to love thee with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to Worship Thee, to give Thee Thanks, to put my whole Trust in Thee, to call upon Thee, to Honour thy Holy Name, and thy Word, and to serve Thee truly all the days of my Life: Enable me also conscientiously to discharge my Duties towards my Neighbour, to love him as my self; and to do unto all Men as I would they should do unto me, to Love, Honour, and Succour my Relations, to Honour and Obey the Queen, and all that are put in Authority under

under her; To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters: To order my self lowly and reverently to all my Betters: To hurt no body by Word or Deed: To be true and just in all my Dealings, to bear no Malice nor Hatred in my Heart; to keep my Hands from picking and stealing; and my Tongue from Evil speaking, Lying, and Slandering; To keep my Body in Temperance, Soberness, and Chastity; not to covet nor desire other Mens Goods; but to learn and labour truly to get my own Living, and to do my Duty in that State of Life, unto which it shall please Thee at any time to dispose of me. Grant me thy Grace thus to Obey thy Holy Will and Commandments, through Jesus Christ our Lord. Amen.

The Ninth-Lesson.

VI.

I know, O God, that I am not able to do these things of my self, nor to walk in thy Commandments, and to serve thee without thy special Grace; and therefore desire of Thee, O Lord our Heavenly Father, who art the Giver of all Goodness, to send thy Grace unto me, and to all People

People, that we may Worship Thee, Serve Thee, and Obey Thee, as we ought to do: Yea; let thy Name be Hallowed, thy Sovereignty Acknowledged throught all the Earth; Let thy Kingdom so come that the Kingdoms of this World may at length become the Kingdoms of our Lord, and of thy Christ, and let him Reign for ever and ever; And let Truth, Righteousness, and Peace so Universally, and so fully prevail, that thy will may be as truly done on Earth, as it is done in Heaven. And to this end, O Lord, have Mercy on all Jews, Turks, Infidels, and Hereticks; and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word and Commandments. And so fetch them home, Blessed Lord, to thy Flock, that they may be Saved among the Remnant of the true Israelites; and be made one Fold under one Shepherd, Jesus Christ our Lord. More especially I beseech thee to receive my Supplications and Prayers, which I offer before thee, for all Estates of Men in thy Holy Church; that every Member of the same, in his Station and Ministry, may Truly and Godlily serve thee.

And

And I pray unto Thee, that thou wilt send us all things that be needful, as for our Souls so for our Bodies; that thou wilt be merciful to us, and forgive us our Sins; and that it may please Thee to save and defend us in all Dangers Ghostly and Bodily; and that thou wilt keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death; and this I trust thou wilt do of thy Mercy and Goodness, through Jesus Christ our Lord. Amen.

VII.

NOr do I presume, O God, to intreat the Grace and Assistance of thy Holy Spirit, to enable me to perform the Conditions of my Covenant with Thee, but in the use of those means that thou hast appointed for the Assurance and Coveyance thereof; namely, of those two Sacraments that Christ hath ordained in his Church, as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord; In which outward and visible Signs of an inward and spiritual Grace, I do wholly acquiesce as given unto us, and ordained by

by Christ himself, as a Means whereby we receive the same, as a pledge to assure us thereof. And do thou then, O God, sanctify these thine own Ordinances to me, that in each of them I may accordingly have the Pardon of all my past Sins seal'd unto me, and the Influence of thy Holy Spirit plentifully convey'd into my Heart, that no Condition of my Covenant may be unperform'd by me. And this I beg, through the Merits and Intercession of the same Jesus Christ, who purchas'd this Grace and Pardon for me, who is my only Saviour and Redeemer. Amen.

The Tenth Lesson.

VIII.

THE parts which thou hast ordained in each Sacrament are, the Outward and Visible Sign, and the Inward and Spiritual Grace. And the Outward and Visible Sign in Baptism, is Water, wherein the Person is Baptiz'd in the Name of the Father, and of the Son, and of the Holy Ghost. Infidelity would here object against meer Elementary Water, as not of any Efficacy

Efficacy to wash away Sins, as *Naaman* the *Assyrian* did, when the Prophet, to cure him of his Leprosie, bid him go, and wash in *Jordan* seven times, and his Flesh should come again unto him, and he should be clean. But, Lord, I believe that a Person duly prepar'd by *Repentance*, whereby he forsakes Sin, and Faith, whereby he stedfastly believes the Promises of God made to him in that Sacrament, will effectually find a Death unto Sin, and a new Birth unto Righteousness. So that tho' he be by Nature born in Sin, and a Child of Wrath, he shall be made thereby a Child of Grace; Lord grant to me that Grace, that so it may be to me. And tho' I was baptized in my Infancy, when by reason of my tender Age I could not perform any thing, yet let me ever look upon my self, as bound by Promise made by my Suteries, so as now I am come to Age my self, I may think it necessary so to Repent me of all my Sins, as wholly to forsake them, and to be always possess'd of such a lively Faith, as stedfastly to believe all the promises of God made to me in that Sacrament. Grant this O Lord, for Jesus Christ his Sake. Amen.

The Eleventh Lesson.

IX.

O Gracious Lord, thou hast *ordained the Sacrament of the Lord's Supper for the continual Remembrance of the Sacrifice of the Death of Christ and the Benefits we receive thereby*; which Benefits are a Covenant of Grace, consisting of infinite and unvaluable Mercies to be made good on thy part, *viz.* Pardon and Forgiveness of all our past Sins, The Grace and Assistance of thy Holy Spirit enabling us to lead our Lives suitably to our Covenant Engagements; And eternal Life and Happiness in the Enjoyment of thee in Heaven. And on my part, a Renunciation of thine and my Enemies, the Devil, the World, and the Flesh; a lively, active, and an operative Faith in thee the only true God; And an entire and sincere Obedience to all thy Holy Laws. Lord do thou ratifie and confirm unto me in that Holy Ordinance, whenever I shall be capable of, or shall frequent the same, those thine infinite and unspeakable Mercies, which thou dost vouch-

vouchsafe to assure unto me by Covenant. And as to the Conditions to be made good on my part ; whenever in the Holy Sacrament I shall ratifie and confirm my Vows and Promises to perform them, Let that inward part or thing signified thereby, viz. *The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper, ever prove to the strengthening and refreshing of my Soul by the Body and Blood of Christ, as my Body is by the Bread and Wine.* And that I may never forfeit the Benefits whereof I am a partaker thereby. Let me ever be duly prepared with what is required of them who come to the Lord's Supper. And enable me to examine my self, so as to repent me truly of all my former Sins, stedfastly purposing to lead a new Life. Let me ever have a lively Faith in thy Mercy through Christ, with a thankful Remembrance of his Death. And let me ever be in Charity with all Men. All which inestimable Mercies of the Covenant, together with a sufficient measure of thy Grace and Spirit enabling me to perform the Conditions thereof; And this to be conferr'd upon me in the Use of Prayers and Sacraments, I humbly beg in the Name and through the Merits of Jesus Christ my only Lord and Saviour. Amen. The

The following Collect may be added to render the foregoing Prayer, which is General as to Time, a Morning Prayer.

O God our Heavenly Father, Almighty and Everlasting God, who hast lately brought me to the beginning of this day, Defend me in the same with thy mighty Power: And grant that this day I fall into no Sin, neither run into any kind of Danger; But that all my Doings may be ordered by thy Governancē, to do always that is Righteous in thy Sight, through Jesus Christ our Lord Amen. *Our Father, &c.*

The following Collect may be added to render the foregoing Prayer, which is General as to Circumstance of Time, an Evening Prayer.

ENlighten my Darkness I beseech thee, O Lord. And by thy great Mercy defend me from all Perils and Dangers of this Night, for the Love of thine only begotten Son our Saviour Jesus Christ. In whose Name and Words I do conclude my imperfect Prayers, saying, *Our Father, &c.*

The



The Twelfth Lesson.

A Morning Prayer for a Child. O

Heavenly Father, who despisest nothing that thou hast made, but hearest the Young Ravens, when they cry unto thee, Bless me thy Child; whom thou hast made in thy Image, and Adopted for thy own, by thy Grace in Christ.

Preserve me this Day from all Evil both in Soul and Body. Give me, what thou seest good for me, especially an Heart to know thee truly, to be thankful to thee, to Love thee, and to do thy Will as I am able, Jesus Christ assisting me.

Bless, O Lord (my Father and Mother, my Brother and Sister) and all my Relations, and make me ever a follower of those who are good; all which things I beg through my Saviour, Christ Jesus, Amen. Our Father, &c.

Men; that as I grow in years, I may grow in Wisdom and Love with thee. The

The Thirteenth Lesson.

An Evening Prayer for a Child.

O Lord, my most loving Saviour, and Merciful Redeemer; who com-
mandest that little Children should come un-
to thee; and dost take them up and Bless
 them, Look graciously upon me, I hum-
 bly beseech thee, and Bless me, who am
 one of thy Children, dedicated to thy Ser-
 vice; pity the weakness of my tender
 Age, and prevent me betimes with thy
 Grace: Make me seriously to remember
 my Creator in the days of my Youth. En-
 due me with the fear of my God, and
 make me always mindful of the Vow
 Promised in my Baptism, which was made
 in my Name, to forsake the Devil, and all
 his Works, to believe in God, and to Serve
 him:

Make me Dutiful, as thou, O Lord,
 Jesus wast, unto my Parents (*Loving to my*
Brothers, and Sisters) obedient to my In-
 structors, Thankful for the good Counsel
 of my Friends; Humble and Reverent to
 my Betters, and Meek and Gentle to all
 Men; that as I grow in Years, so I ma
 grow in Wisdom and Favour with they
 and with all those who are good. Pre-

to Preserve me from all Danger this Night.
Let thy good Angels be my Guardians
and do thou, O God, guide me by thy
Holy Spirit, that the longer I live, the bet-
ter I may be, to the comfort of my Pa-
rents (or Friends) the Honour and Glory
of my God, and my own happiness, both
here and for ever. All which things I beg
for Jesus Christ his sake, *Amen. Our Fa-
ther, &c.*

A Grace before Meat.

Bless, O Lord these thy Creatures
to our use, and us unto thy Service
through Jesus Christ our Lord, *Amen.*

A Grace after Meat.

WE give thee Thanks and Praise, O
most gracious God, for these and
all other thy Mercies vouchsafed unto us
through Jesus Christ our Saviour, *Amen.*

Note. The former Prayer, which is also a
Paraphrase upon the Church-Catechism, may be
proper to be learn'd by Children soon after they
have learnt their Catechism, as well because the
Paraphrase does in some measure explain to
them the purport of the Catechism, according to
its most genuine meaning; as because the pray-
ing over all the Essential parts of their Religion
in this manner, will very much help their Devo-
tion, so as to render it answerable to all the parts
of Christianity.

2. The

2. The same Form of Prayer is also fitted to
higher Performances, in what Age or
Condition we live, because that in the life there
is a continual growth of grace, and the more
that his Devotions to God shall be ap-
propriate to all the Parts of the Covenant of Grace,
with the Mercies vouchsafed to us by God, so be
celebrated every day with prayers and thank-
sgivings, and the Communion to be performed by
us, the Grace and Ability to discharge which,
is to be the subject matter of every Christian's
Petitions.

3. And the same Prayer being equally proper
both for Children and grown Persons, it will be
reasonable that it should be perfectly learnt by heart
of all of them whilst they remain in School, least
when they are gone from the World, they
should neither be put upon it, nor of themselves
learn it.

O Lord, say, *Exaudi orationem meam*, say the same
Prayer is so ordered, as to leave the life as well
of those who are about to receive the Sacrament
of the Lord's Supper as of any others, whether
before or after. And it being considered how
many thousands of the meaner People there are,
who have no Prayers to assist their Devotion a-
gainst that Holy Solemnity, for a Supply,
may be look'd upon as another Reason shewing
the manifold use of the foregoing Catechetical
Prayer. And that God may bless the use
thereof to the comfort of poor Souls, is the earnest
Request of him who composed it.

FINIS.

2. The same Form of Prayer is also fitted to all other Persons indifferently, of what Age or Condition soever, because that in the Use thereof every Person may be secured, as was observed before, that his Devotions to God shall be agreeable to all the Parts of the Covenant of Grace, both the Mercies vouchsafed to us by God, to be celebrated by every one with Prayers and Thanksgivings; and the Conditions to be performed by Man; the Grace and Ability to discharge which, is to be the Subject matter of every Christian's Petitions.

3. And the same Prayer being equally proper both for Children and grown Persons, it will be requisite that it should be perfectly learnt by heart by all of them whilst they remain in School, least when they are gone forth into the World, they should neither be put upon it, nor of themselves learn it.

4. It may be also remark'd, that the same Prayer is so ordered, as to serve the Use as well of those who are about to receive the Sacrament of the Lord's Supper as of any others, whether before or after. And it being considered how many thousands of the meaner People there are, who have no Prayers to assist their Devotion against that Holy Solemnity; this, for a Supply, may be look'd upon as another Reason shewing the manifold use of the foregoing Catechetical Prayer. And that God may bless the use thereof to the comfort of poor Souls, is the earnest Request of him who composed it.

FINIS.

